



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient evidence of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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EDITORIAL SUMMARY.

MINISTERS SHOULD PREACH against sins, whether the topic be new or old.

§ §

THE SECULARIZATION of Sunday does not, and never will, bring increased liberty to the working classes. From the very nature of things it must have just the opposite effect.—*Central Christian Advocate.*

§ §

TERRIBLE DESTRUCTION of railroad cars on the Erie road, caused by

strikers applying the torch. What shall be done with these lawless men, is a question of much importance. Men have a right to refuse to work, but they have no right to burn property.

§ §

THE HIGHEST inhabited place in the world is the Buddhist monastery, Halue, in Tibet, about 16,000 feet above sea level. The next highest is Galera, a railway station in Peru, at a height of 15,635 feet. Near it, at the same level, a railway tunnel 3,864 feet in length is being driven through the mountain.

§ §

IT LOOKS like some of the Baptist preachers are hungering and thirsting for office. The Baptist say: "The Rev. Joseph James Cheeseman, a Baptist minister, has recently been elected president of the republic of Liberia. He was appointed superintendent of the Southern Baptist Missions in Liberia in 1871."

§ §

A CUBIC inch of gold is worth in round numbers, \$210; a cubic foot, \$362,380, and a cubic yard \$9,796,762, this on a basis of \$18 per ounce. At the beginning of the Christian era there was \$42,000,000 of gold in the world, but at the time of the discovery of America the total of the world's gold supply had been reduced to \$57,000,000. The amount of gold now in use is estimated as being worth \$10,000,000,000.

§ §

THE ISSUES of the two greatest Bible societies of the world—one in England and the other in America—up to April 1, last, were 183,386,489 copies, and of the other lesser societies 46,612,511 copies; in all 230,000,000 copies since the year 1804, the year of the organization of the British and Foreign Bible Society. The total issues of all the Bible societies of the world for the last year amounted to more than 7,000,000.

§ §

"THE *Biblical Recorder* thinks the matter of theological titles is "overdone." It was, in reality, overdone when the first one was conferred.

The whole plan of conferring degrees on preachers is utterly unscriptural. We long to see the time when our ministry will repudiate the entire system. Men of brains do not need the degree of D. D.; fools don't know what to do with it after they get it."

§ §

THE STATE CONVENTION of the Third or Peoples Party met in Raleigh Tuesday, Aug. 16, and placed in nomination the following ticket: For Governor, Dr. W. P. Exum; Lieut. Governor, R. A. Cobb; Treasurer, W. H. Worth, Secretary of State, Dr. L. N. Durham; Auditor, T. B. Long; Atty. General, R. H. Lyon; Supt. of Public Instruction, Rev. J. W. Woody; Electors at large, Marion Butler and Harry Skinner.

§ §

AND, IN PUBLIC speech, is a foe to attention. A prayer ten minutes long consisted largely of *ands*, nine of which were used in half a minute. Some offhand speakers employ it on an average once for every four words, usually drawling it, obviously holding on till the next word is ready for utterance. . . . It would be far better to pause where every one of those "ands" came. A flow kept up by meaningless words has no power.—*Christian Advocate.*

§ §

THE HOMESTEAD affair in a nutshell: "If A ought to offer B three dollars per day, but will offer him but two, A's conduct is grasping; B has a right to bring all moral influences to bear to induce A to deal justly; so far we are with B as against A. But if B proposes to, knock A down and pummel him until he agrees to pay three dollars a day we are with A; and, tho B's original claim was just, he deserves neither sympathy nor liberty, but should be seized, confined and punished for his invasion of the legal rights of A."—*Christian Advocate.*

§ §

MR. CARNEGIE wants the right to sneer at religion and all its obligations and restraints, and Mr. Phipps to set at naught the law of God in the conditions he imposes on his public gifts.

The firm will defy the law of God and of the land in running their works needlessly on the Sabbath; but when a strike occurs they hasten to invoke the protection of the law for themselves and their property. They teach the men to disobey God and man when it is to their interest, but demand that they shall obey both when their interests are on the other side.—*Pittsburg Christian.*

§ §

MR. SPURGEON'S widow is almost as well known in her husband's parish as was the great preacher himself. She is an enthusiastic Sunday-school worker, and is president of several women's societies in south of London. She was about twenty-two the same age as her husband, when they were married, and they went to a new field of labor in the north of England on their wedding tour. For many years, Mrs. Spurgeon has suffered from a painful disease which has prevented her from carrying out all her ambitious plans. Her two sons early went out into the world to serve the church, and in her beautiful home in Norwood, she lives almost entirely alone.

§ §

THE MUNICIPAL authorities of Omaha have licensed gambling houses. This has been done on the plea that gamblers might as will help support the city by license fees. We can see no impropriety in licensing the gambling den, if it be right and wise to license the liquor den. In fact, he who gambles away his money alone, is far wiser than he who gambles away his health and life. Whiskey drinking is a form of gambling at which health and life are the stakes. Now let Omaha go one step further, and license the murder den. The crime can not be prohibited, and the policy seems to be "License what you can not prohibit." This rule would really cover all crimes, no less than drinking and gambling. Omaha has the reputation for being the wickedest city on the continent. She ought to have the benefit of a good deal of advertising. Parents who think anything of the honor and welfare of their children, would do well to steer clear of a city that licenses the gambler for gain.—*Herald of Gospel Liberty.*

How, When, Where, Why?

You ask me how I gave my heart to Christ?
I do not know.
There came a yearning from Him in my soul

So long ago.
I found earth's flowerets would fade and die,
I wept for something that could satisfy;
And then—and then somehow I seemed to dare
To lift my broken heart to Him in prayer.
I do not know—
I cannot tell you how,
I only know
He is my Saviour now.

You ask me when I gave my heart to Christ
I cannot tell
The day, or just the hour, I do not now
Remember well.
It must have been when I was all alone
The light of His forgiving Spirit shone
Into my heart, so clouded o'er with sin;
I think—I think 'twas then I let Him in.
I do not know—
I cannot tell you when,
I only know
He is so dear since then.

You ask me where I gave my heart to Christ?
I cannot say.
That sacred place has faded from my sight,
As yesterday.
Perhaps He thought it better I should not
Remember where. How should I love
That spot.
I think I could not tear myself away,
For I should want, forever, there to stay.
I do not know—
I cannot tell you where,
I only know
He came and blessed me there.

You ask me why I gave my heart to Christ?
I can reply:
It is a wondrous story; listen while
I tell you why
My heart was drawn, at length to see his face:
I was alone, I had no resting place;
I heard of how He loved me, with a love
Of depth so great—of height so far above
All human ken,
I longed such love to share;
And sought it then,
Upon my knees in prayer.

You ask me why I thought this loving Christ
Would heed my prayer?
I knew He died upon the cross for me—
I nailed Him there!
I heard His dying cry, "Father, forgive!"
I saw Him drink death's cup that I might live;
My head was bowed upon my breast in shame,
He called me and in penitence I came.
He heard my prayer!
I cannot tell you how,
Nor when nor where,
Why I have told you now
—F. G. Brown.

Be a Man.

BY REV. J. L. FOSTER.

I. Kings ii. 2-4; I Cor. xvi. 13.

"I go the way of all the earth; be thou strong therefore, and show thyself as man." "And keep the charge of the Lord thy God to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: That the Lord may continue his word which he spake concerning me, saying 'If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee, said he,

a man on the throne of Israel,'" "Watch ye, stand fast in the faith, quit you like men, be strong,"—1. Cor. 16-13.

The person who has amassed a fortune, or acquired a good education, or who has by meritorious effort gained each, has done well, but he who truly knows himself, and uses himself in the sphere where God intended that man's powers should be centered, does eternally better. The celestial and terrestrial bodies may present themselves to our view for consideration; the discoveries and developments of the sciences and arts may absorb our interests for a time; but man, in his triple nature, rises above, spreads beyond all other subjects, and 'tis he alone who claims our eternal interest. 1. Tim. 4:11-15. "These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

From the teaching of these grand Bible truths, can we as Christians, and as men and women do a more thoughtful deed than to spend one Sabbath in the study of ourselves, and our relation to God and man?

Our individual, our collective good should at all times occupy a large portion of our mind. We should study to know ourselves; and we should study to show ourselves approved unto God a workman that needeth not to be ashamed of his work.

God has allotted to each of us an immense space of this earth and this time to occupy and fill with usefulness and if we will do his will—we must show ourselves to be men, "We must watch, stand fast in the faith, we must quit ourselves like men," "Be strong."

There are hundreds and thousands of people who as yet have not come to themselves, and who do not know how much of God there is in them—hence the weakness of our faith at this day. We know that matter can be measured, that our bodies can be seen and felt, and consequently are cared for with much anxiety: But our minds and spirits reach out and rise above the grasp of the physical eye or human understanding and consequently are much neglected.

To be a man, you must know something of what a man is? God the Father, Son, and Holy Ghost have so united and given their spiritual nature to man, subject to the

flesh—that man is both human and divine! And it is under this relationship that we shall look at and investigate him.

"Man is a being consisting of a rational soul and organical body." These two parts do not form man separately but unitedly. He has been well defined in this language. "He is the head of the animal creation; a being who feels, reflects, thinks, contrives, and acts; who has the power of changing his place upon the earth at his pleasure, who possesses the faculty of communicating his thoughts by means of speech, and who has domain over all other creatures on the face of the earth. Man was the last of all the creatures, and is the masterpiece of all the creation on the earth. The mineral, vegetable, and animal kingdom each contribute to his makeup: spirit matter, yea heaven and earth are centered in him: he is the bond that connects them both together.

He is of two essential parts; the body and the soul; the one made from the dust, the other breathed into him. The functions of the parts of your body are nearly or quite the same as that of other animals. The difference is in the formation. Your body is made erect, to distinguish it from the four-footed animals, who look downward to the earth. Man was made to look upward to the heavens, to contemplate them, and the glory of God displayed in them; to look up to God to worship and adore him!

You are capable of thinking and feeling; of loving and hating; and of aiming at high and noble ends.

Your spiritual nature points out the better side of life, and if it has had proper training it will so enthuse the mental and elevate the physical that the higher aims of life may be reached.

It is possible for us, being endowed with such master faculties, to excel our physical and temporal models, yet my brethren, in our spiritual life we will never reach higher than we aim. Therefore it is highly proper that we watch not only the physical but the spiritual—hence, says the Word "be thou an example of the believers," "neglect not the gift that is in thee." "Watch ye, stand fast in the faith, quit you like men, be strong."

And why develop and show all these traits of physical and spiritual character, "So that thy profiting may appear to all."

As we see the two parts of man, and understanding the relation that exists—beginning to see and know ourselves as God knows us, and which, through the Holy Spirit, we may know, we then can understand the necessity of a thoroughly trained and well furnished manhood, both physical and spiritual. The bodyman is

simply a substance and cannot exist without the spirit. Your body is the living tree while your soul is the fruit.

The spiritman is a substance, immaterial, immortal, and capable of subsisting without the body.

Yet in order that we may be temporal agents for God, it is essential that we possess both soul and body. And with bodies fashioned after that of God our Father, and with minds capable bordering onto that of perfect knowledge, and with souls formed by the breath of God, with such endowments as these—with the possibilities of earth and the eternity of heaven within our reach, who can estimate the accomplishments of a true Christian manhood?

The sun, moon, and stars in their course of duty across the heavens, are grand, the deep blue ocean, with ships of a 1000 tons peacefully sailing on her breast or angrily tossed in her waves, is majestic; nature around us clothed in living green, and made happy and musical by singing birds is an object of beauty, and all are worthy the admiration of kings and queens, priests and people? Yet all these sink into less appreciation when we behold a good man or a good woman! Good men and good women are the capstones and ornaments of His creation.

See today the great extent of the human family—not in a small section of Asia, Europe or Africa, but in all parts of the world. From the rivers to the ends of the earth.

And the time is coming when Christ's words will be fulfilled, "Come unto me all ye ends of the earth." The nature and history of man, the rise and fall of different nations, the development and enlightenment of the age are full of interest and divine truths.

God's word in all instances encourages us to a strong manhood. We are not conscious of what we may be; our eye to the better and truer, and nobler manhood has been blinded by sin.

We can look out before us and see the physical—houses and lands, shops and factories, and know what it is to be a man of means! But when we look out to see the spiritual—the divine in man—to see man as he was when God created him—are we not often disappointed? has not sin defaced, weakened and made unholy, the true manly character which God first gave to man?

Be a man! Yes a noble Christian man. It is a thousand times better to be a good man than a great man.

"The finest fruit earth holds up to its Maker is a finished man."—*Humboldt*.

"Man is the hero of the eternal epic composed by the divine intelligence."—*Schelling*.

"What a piece of work is man! How noble is reason! How infinite in faculties! In form and moving how express and admirable! In action, how like an angel! In apprehension, how like a god!"—*Shakespeare*.

"Man's actions here are of infinite moment to him, and never die or end at all. Man, with his little life, reaches upward high as heaven downward low as hell; and in his three-score years of time holds an eternity fearfully and wonderfully hidden."—*Carlyle*.

"When God does His best work He needs some of his best men to help him."—*Elliot*.

"O heaven! were man but constant, he were perfect; that one error fills him with faults!"—*Shakespeare*.

"The noblest theme that can occupy the intellect of man is man's relations to God."—*Webster*.

From all this now let us turn to the Word. "I go the way of all the earth; be thou strong therefore, and show thyself a man."—1. Kings 2:2.

David in his dying moments impresses his son Solomon with the importance of true manhood. David had seen and felt days of glorious manhood, and he had also seen and felt the evil effects of an untrue manhood. It was from his own experience that he was qualified to advise Solomon. "I go the way of all the earth." "I am dying. All the inhabitants of the earth must come to dust. In life some follow one occupation some another; but all must sooner or later come to the grave. Death is no respecter of persons: he visits the palace of the king as well as the cottage of the peasant." The grave is the common home of youth and the aged, the rich and the poor. The grave of one may be decorated with costly flowers and marked with beautiful marble, while the other may not have a single rose to shed its perfume on the grave of the poor and lowly in life, yet each of the deceased must undergo the same dissolution and corruption. "For all have the same end and are had led together in the same narrow house."

"Be thou strong therefore, and show thyself a man," physical strength alone is not manhood—intellectual capacity alone is not manhood—spiritual talent alone is not manhood! True Godly manhood like unto that of Christ's, is the happy symmetrical union of the three. The physical alone makes man brutish—the mental alone makes man skeptical—the spiritual alone makes man cranky," but I thank God that the three in one makes a man a Christian. The promises of God to the children of David, the Israelites, were of the most eternal nature provided they preserved their manhood. If their manhood was neglected their mantle

should fall. It was neglected and their kingdom was destroyed and their people scattered.

David told Solomon, his son and his people, "keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgements, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest and whithersoever thou turnest thyself. That the Lord may continue his word, which he spoke concerning me, saying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee, said he, a man on the throne of Israel." They did not keep the charge of the Lord, they did not regard his judgments and his testimonies: they did not obey his commands, they did not accept his promises on the conditions which He required. They therefore lost their special individuality; they lost their manhood and their kings did fail on the throne of Israel.

As long as a man's or a nation's influence and ways please God and are in his favor he will not withhold any manner of good from them. But when a man's or a nation's influence and works are against God he does withhold the good things, and that which is void of the principles and practices of good will be destroyed.

The prosperity which God promised the Israelites depended upon their faithfulness to the good they had received; if they had lived to God they would have been on the throne today. But alas! they did not: and God's justice cut off the estate made by His mercy.

Today you and I are going the way of all the earth; we should be therefore strong, showing ourselves to be men. We should act like rational beings, and not like brutes. Remember he acts most like a man who is most devoted to his God.

Be a man. Yes, for God's word teaches it. Joshua 1:17. "Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

Man only has the power of making observation, of cultivating his strength, and of being courageous. And in the position which Joshua was placed he needed just such men. Men of strength. Men of courage. Men who desired to possess the Promised Land, and to prosper therein; Joshua therefore, would teach his men that it was necessary for them first, to do according to the law. True bravery has in it the essentials of noble manhood, noble manhood

has in it the love and power of God.

We need today, men like Joshua to lead us, who base manhood and its qualifications upon God's word, and not upon sects and political parties, and political favorites. Men and nations have fallen because man's preference took the place of God's law.

Be a man! So that you may be a leader of men. We as men, as intelligent beings, do not justly appreciate the magnitude of our mission and sphere in this life. The earth, the depths beneath; the heavens, the heights beyond are opened to man's genius!

The Royal Psalmist tells in 8:3-6 "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; What is man that thou art mindful of him? and the Son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

When we look into and see the estimations of this language, then it is that we realize the powers and position which God has given us. "The heavens the work of thy fingers." David was a great man and full of nature. Did he not see God on every hill, in every tree, in every vale; and did he not hear His voice in every song that came from field and forest? "What a view does this give us of the majesty of God? The earth is nearly eight thousand miles in diameter; but, to form an adequate conception of its magnitude, we must consider it in its superficial and solid contents. Upon the supposition that the earth's polar diameter is seven thousand nine hundred and forty miles, and its equatorial, seven thousand nine hundred and seventy-seven, the whole superficies of the terrestrial globe will amount to about one hundred and eighty thousand, seven hundred square miles; and its solid contents, in cubic miles, will be expressed by the following, 264,544,857,944 cubic miles. Great as we have shown the bulk of the earth to be from the most accurate estimate of its diameters: it is small when compared with the bulks of some of the other bodies in the solar system.

The planet Uranus is eighty times and a half greater than the earth; Saturn nine hundred and ninety-five times greater; Jupiter, one thousand two hundred and eighty-four times; and the sun, the most prodigious body in the system, one million three hundred and eighty-four thousand, four hundred and sixty-two times greater.

The circumference of the sun con-

tains not fewer than two millions, seven hundred and seventy-seven thousand English miles; and a degree of latitude, which on the earth amounts only to sixty-nine miles and a half, will on the sun contain not less than about seven thousand and seven hundred and forty miles, a quantity almost equal to the terrestrial axis.

Raise up thou son of man and child of earth and behold that now thou art the son of God, and yet it doth not appear what we shall be! "For thou hast made him a little lower than the angels, and both crowned him with glory and honor."

Be a man—why will you be anything else, other than a genuine type of the highest manhood? It is sin that causes weak and imperfect man and womanhood. If we try we can be so much like God. It was His Son that made all things come under his feet and it will be through that Son Jesus Christ that we will put all things under us. Man's strength and purity and likeness to God was destroyed and lost in the great fall. But today, we should feel to thank God that he remembered us, that he condescended to send his Son to visit us, yea to dwell among us, and, last, to assume our nature, and to give up His life to ransom us from the bitter pains of eternal death! This is mercy and love indescribable and eternal! No one can have true manliness without Christ. If this be spoken of man as he came out of the hands of his maker, it places him at the head of all God's works; for literally translated, it is: Thou hast made him less than God, and this is proved by his being made in the image, and likeness of God, which is spoken of no other creature in heaven or earth; and it is very likely that, in his original creation, he stood at the head of all the works of God; and the next to his maker. This sentiment is well expressed in the following lines by C. Wesley.

"Him with glorious majesty
Thy grace vouchsafed to crown;
Transcript of the one in Thee,
He in thy image shone."

Foremost of created things,
Head of all thy works he stood;
Nearest the great King of kings;
And little less than God."

O my brethren prepare for that hour when you shall give an account. God holds you and I responsible for all the principles of manliness that is imbedded in our being. Are they being developed in us for the glory of God? We too like David, must go the way of all the earth, he therefore strong, show thyself a man!

Releigh N. C.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, \$1 per bottle. Genuine has
trade-mark and crossed red lines on wrapper.

The Breadth and Length, the Height and Depth.

It is one of the commonest of observations that the length of a day we are looking back upon seems to depend on what it was occupied with. We know that each day has the same number of hours and minutes with every other. But when a day has been lifted out of the routine, and has been filled with stirring events or new scenes, it lengthens out to our perceptions so that we find it nearly impossible to feel that only a day has elapsed during these occurrences. This is a common experience of those who have been traveling and sight-seeing. While they are passing by so much that is calculated to keep attention on the stretch and fill the memory with new accumulations, the days seem to become elastic in their length and their possibilities.

And in fact they are longer. We live more in their hours than in those of an ordinary day amid familiar surroundings and in the usual routine of occurrences. And what travel does for us in this imperfect way, the growth of insight will do for us still more completely. It will fill our lives with large and lively interests, which do not depend on change of scene or unusual occurrences to make each day full to the brim of true living. Then the days are not to be measured by the movement of the earth on its axis, nor the years by its movement round the sun. We are alive and awake to so much, that life acquires new dimensions and is filled with a new fullness.

Somebody has suggested that the antediluvians were allowed to linger on through the centuries in order that by mere linear measurement, as it were, they might attain to the full quantity of a life. Their existence had neither breadth nor height, and was made out by length alone. So far as we can see, they had neither church nor state, neither politics nor literature, neither newspaper nor history,—nothing indeed but their individual religion or irreligion, their slowly evolved family relationships, and their few mechanic arts, to fill up a life. So they vegetated on through the centuries of an existence whose totality of real living was rather less than greater than that of a man of our times, whose life is measured by decades, not by centuries. Methuselah died young as regards real living.

In modern times the same distinction is found by comparison of the peoples of different stages of civilization. To be alive to more, to live more, is the mark of civilization. We have learned the breadth as well as the length of living. Human ex-

istence grows more complex, has a richer range of sensibilities, and consequently of powers. Human relationships are more weighed with opportunity for good or evil, for joy or pain.

This, it is true, is not at the expense of longevity. The civilized lives longer than the savage, the educated man than uneducated. The brain and nerve acquire tenacity with cultivation. But even if it were otherwise, there would be no loss in the shortening of our years. "Better fifty years of Europe than a cycle of Cathay." Our days are so much richer in the experiences which really constitute living, that we could do with less of them than the Chinaman has, and yet be richer than he. Christian society, by its transformation of our social and material environment, has made our life better worth the having, so that men guard it more carefully, and value it more highly than do the nations outside Christendom. A Chinese general can fill the trenches with the bodies of his soldiers, and march what are left into the fortress,—as one did in the conquest of Kuldja,—without a word of fault from any one. The European or American general must be able to answer, with sufficient reasons, for every life; and multitudes among us think life itself too precious to be spent in the prosecution of the justest and most honorable war.

So much our Christian civilization has achieved for us in teaching us the breadth of life, and its reach of interests outward into nature, into other lives, into the world of thought and poetry, into the records of the past and the prophecies of the future. But the Apostle, in writing to the Ephesians, had discovered two other dimensions of life,—the depth and the height. How shall we attain to these? We are born with the forward outlook. We naturally acquire that to the right and left of us. But the look up and the look down, to what is above and what is below, come later, and are the crown of our development as moral beings.

The downward look, the vision of the depths, is the vision of the sorrows and the sufferings of the world. It is the vision of sympathy. It comes to us when we realize the pains and woes under which creation groans. We are in a world of suffering, where pain seems to be wrought into the very texture of existence. It antedated the coming and the sinning of man, the geologists tell us. There is no escape from it. We are made sensitive to it in every direction. Our fellows suffer from the cradle to the grave, and the grave, itself is the parting-line, where the hearts of the living are wounded to breaking by their loss. Above all,

and adding the sting to all, there is sin,—the want of harmony with the Author of our existence, the foulness and the disease and the pang of the spirit, of which all material foulness, disease, and pain are inadequate parables. And this burden lies on all, the common wo of the race, the depths into which the eye cannot pierce to the bottom.

If our hearts always turned to the vision of the depths, we could not retain our sanity. If even the mind keeps its gaze too constantly in the direction, it acquires a pessimistic tone, which often is thought a proof of devoutness. But the height remains. Above a warring, sinful, woful world God reigns, and therefore hope reigns. The last vision is upward. We have vital relations to all that the downward look reveals. We can never forget our part and lot in the sorrows and pains of the groaning creation. But more vital still are our relations with the Father of lights, who cares for all that world of wo and pain more than we ever can, and yet bids us lift up our faces into the sunshine of his smile, and rejoice there. It is this upward vision that makes the sight into the depths other than maddening. Even into the depths within ourselves, the capacities for evil, for hate, and for atheism, we dare not look, except as the sight of God strengthen us. It needs the strongest head to gaze over a precipice and not be fascinated by its depths. It needs a head and heart strengthened by the sight of God to make this moral abyss endurable to our gaze.

"I am come that they may have life, and may have it abundantly," says Jesus. He has enriched us with life. He has shown us its breadth by opening to us the interest of the world of nature and of man. He has shown us its depth by quickening our perceptions of good and evil, of essential joy and pain, and by imparting to us a measure of his own sympathy with all who bear the burdens and groan under the sorrows of the universe. Above all, he has shown us its height by calling us to the vision of the Father's face, to sympathy with God's great purposes of love, and to faith in the victory of those purposes over the evil there is in the world.

"I bow my knees," says the Apostle, "unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth

and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God."—*S. S. Times.*

Has a Man any Right to be Wrong?

There are people in the world whose lives are one long-drawn-out "didn't mean to." They are always making mistakes or failing to do that which should have been done or doing that which they have no business to undertake. When their endeavors go all wrong, and others suffer the consequences of their folly, being put to almost endless trouble, or cost on their account, they seem to think that the whining assertion, that they thought they were doing right and are really very sorry that they have made any trouble, ought at least to balance the account and restore the equilibrium of affairs, even if it does not bring about a positive gush of good-nature and tap a full-flowing fountain of enthusiastic love.

How often do we hear the remark: "Well, I am sure I did the best I could. And what more could anybody do? And yet he was as uppish as you please. It will be a long day before I do anything more for him." And as "he" was doubtless at that moment trying to gather up the scattered and disjointed fragments of some ruined undertaking, there is but little doubt that he most devoutly hoped that such assistance would be bestowed only at the rarest intervals.

The individual who volunteers his aid in managing his friend's affairs must, to be useful and valuable as an assistant, be possessed of the most extraordinary qualifications. Sagacity, thoroughness and a conscientious desire to look at the matter through his friend's eyes are among the requirements. Instead of these such help is usually characterized by a conceited idea that "really the poor fellow knows but little about managing his own affairs, and it would be a sort of charity to help him, don't you know;" and without taking a moment's thought as to whether the fashion of helping is agreeable, the affair is taken charge of, and matters are carried with a high hand and the assumption that the methods are perfectly satisfactory or, if not, they should be so.

When the almost inevitable disaster comes, the off-hand assertion: "Well, I did the best I could," or, if there is any disposition to find fault, the remark: "And this is all the thanks I get for it," is quite sure to follow. The helper is hurt and indignant, and a serious break of friendship is likely to result.

The cause of all this is to be found

in faulty early training. Spoiled young people are allowed to grow up with few if any systematic or well grounded ideas of their obligations to the world, their associates and themselves. They have been, from their earliest recollection, forgiven, their faults overlooked, their bad work patched up and their follies apologized for and excused. They are never impressed with the idea that right is right, and that they have no right to be wrong, but grow up full of the notion that, if they "do the best they knew how," they will do well enough. And with slipshod belief they go through life. There are doubtless thousands of adult men and women in this world who have never once asked themselves the question: "Have I any right to be wrong?" Good intentions or an ardent desire to be right and to do right are not enough. There should be intelligent, earnest study into the whys and wherefores of right and wrong, and a close and unsparing examination and criticism of motives. There are unfailing standards of right, and by these the intentions and actions should be judged.

Equity and justice should be part of the lessons of the family and the common school. The child who is thoroughly taught that sin, crime, folly and vanity have clearly defined and unfailing penalties and punishments has learned one of the most important lessons of life. For the consequences of violated law, though they be long delayed, are certain to come and are more severe the longer we wait for them. How much better, then, to train children to avoid evil and, by this means, to guard against the dreadful when punishment can no longer be postponed.

Sin and crime are investments which draw compound interest, and no holder of obligations is such a severe and relentless creditor as violated law. It always takes its pound of flesh, and its contracts carry upon their face the right to do so even though the life-blood goes with it. An act is either right or wrong, and the question is one which is to be settled neither by creed nor dogma but by the eternal and unchangeable principles of Divine law which has its full exposition and commentary in the works of the Divine Hand.—*N. Y. Independent.*

MISSIONARY DEPARTMENT.

"Go ye into all the world, and preach the gospel to every creature."

From Japan.

In Bro. Jones' June report he speaks of Bro. Rhodes having baptized one at Wakuya and one at

Azabu, Tokio, just before he left for home.

M. Takahashi, the new native minister recently settled with our church at Ichinosaki, is reported as being very happy in his work. Our women's societies in Ontario may fix their eyes on this preacher, as we have something to say to them about him soon.

Our Azabu meeting-house, though but a store building and small was looking much brighter and attractive because of recent repairs.

Since Bro. Rhodes left, the wife of one of our native preachers in Tokio officiates at the organ.

At Hongo, Tokio, there is an increase in the number of those coming to hear the Gospel, though a slowness in accepting Christ.

Let us pray for an outpouring of the Holy Spirit on our Japan mission.

Another missionary, writing from Japan, says:

"I have never known a time in my ten years of ministerial service when the work has been as inviting and pressing as it is now. Never have I felt how the utmost possible is called for and yet how much there remains undone, even after the utmost possible is done. And it is this undone part, this seeing such mighty opportunities unused—fruit rotting in the field—that wears and frets one's spirits. Weariness of the flesh I can sleep away, but the work undone—the work for which there is no worker—lumps up every day, renewing its plea. . . . We have scarcely begun to touch the field right around us."—*Mr. Albrecht, in the Missionary Herald.*

Can we read such appeals without saying, By the grace of God I will do what I can to help send the new force of workers?

§ §

A Missionary Church.

Is the writer correct in the fear that some churches are afraid to become missionary churches? Does it appear that many who profess the name of Christ are afraid that if they embark in missionary enterprises there will be a heavier drain on their pocket-books?

We are in a missionary age. There are more than seven thousand young men and women who have pledged themselves to leave their homes and kindred and carry the Gospel into "the regions beyond." The Gospel has never seemed to be "the power of God" in its energizing and uplifting influence on the world so much as it is to-day. In India converts are so numerous that the missionary forces are taxed to the utmost to take care of them. To live in such a time is a privilege, but the privilege brings responsibility as well. We make a mistake in laying

this responsibility on an abstraction called the church, forgetting that the responsibility and the duty rest upon us as individuals.

In the missionary church the members individually feel that they have a share in the great movement of "evangelizing the world in this generation." If we in sincerity and truth have the mind which was in Christ, we can not fail, not only to be interested in the work, but to do something for Christ.

In the missionary church the members are glad to make sacrifices for Christ. If we follow the footsteps of the Master, can we be true Christians if we do not imitate the divine example in living for the good of others? I do not believe we can. And is there anything grander than to be filled with the spirit of Christ?

But I apprehend that the difficulty lies not so much with churches as with pastors of churches. Why many ministers should be lukewarm or indifferent with reference to the cause of missions, I can not understand. The minister is presumed to stand as the leader of his people, as living nearer to Christ, and as drinking more deeply of the Christ-life and spirit. As thus standing on a higher plane he is expected by his example and precept to lift his people out of the miasma of selfishness into the pure air of Christian thinking and doing. If the minister looks upon his church as in a sense his purse from which he can draw for his own needs, regardless of the great needs elsewhere, he will probably find the purse hard to manage. But if with Christian unselfishness and love, he bears upon his own mind and heart the great needs of the world, and with a broad sympathy seeks to enlist his people in these needs, I trow he will not need to worry about his salary. I believe it is true that in this age the minister of Jesus Christ who is not in sympathy with the cause of missions is a failure, however learned and eloquent he may be, and however large his congregations. We can not do better than have the mind of Christ. How can we do better than follow his example?—*A. D. Woodworth, Herald of Gospel Liberty.*

§ §

"A Debt Claimer."

The Chinese in their ignorance of the gospel and of Jesus and the resurrection, believe that when a person dies the soul comes into the world again in another form, either as an animal or child. They also believe that if persons do not pay their debts in the present life, they will have to pay them in the next life, in some form or other, as their creditors' souls will not be content till they "get even" with them.

When a poor heathen mother has nursed her little one amidst filth, poverty and suffering for years, not a little of their hard earnings having gone to the doctor; and at last the little wasted frame that has cost its parents many a restless night, much anxious care, and drained their last copper for the doctor, expires, the mother wails and cries, and friends and neighbors come to condole. But what is their consolation? "Don't cry," says one; "your child was not yours; it is only a 't'ao-cai-tih,' or debt claimer, come into your house to take all your money, and then go away."

So when they call the child a "debt claimer" they mean it was only *some creditor's soul come into the world again* to compel the parents to spend much money on the child, and thus repay a debt they owed in their former state of existence. So that the poor parents' only consolation is that a debt which they, in a former state, or which their ancestors owed, has now been paid to the creditor who has appeared in this child's form.

How much those poor benighted people need to hear of Jesus and the resurrection, and of the life and immortality brought to light by Christ in the gospel.

"Shall we whose souls are lighted
With wisdom from on high;
Shall we to men benighted
The Lamp of Life deny?
Salvation, oh salvation,
The joyful sound proclaim,
Till earth's remotest nation
Shall learn Messiah's name."

—Common People.

§ §

Pictures Wanted.

Sister Jones will be very thankful for any kind of nice, pure pictures which may be cut out of papers and magazines—pictures, say four to six inches square and larger. She is very desirous for them, as she can use them to good advantage in connection with her children's meetings, in drawing and winning the attention of the Japanese children who have not yet heard, or have heard but little of the Child Jesus.

Here is a nice exercise for children's mission bands, or, indeed, for any one interested, to select and send a roll of such pictures to Mrs. Amelia Jones; address No. 1 Go Chome, Shin Minato, Cho, Kyobashiku, Tokio, Japan. Postage on such matter, one cent for each two ounces.

J. G. BISHOP, Mis. Sec'y

Dayton, Ohio, July 25, 1892.

"Godliness with contentment is great gain," but there isn't a line in the Bible going to show that any amount of money without it can ever make anything rich.

One of the great heroes of life is the man who has the nerve to get up early in the morning.

THE SUNDAY SCHOOL.

Lesson VIII.—The Apostles Presented.

Acts 5: 25-41.

GOLDEN TEXT.—We ought to obey God, rather than men. Acts 5:29.

TOPICAL OUTLINE

- I. The Apostles Arraigned. (vs. 25-28).
- II. The Apostles Defense. (vs. 29-32).
- III. Gamaliel's Address to the Council. (vs. 33-39).
- IV. The Apostles Released. (vs. 40-41).

INTRODUCTORY.

The apostles had been seized by the officials of Jerusalem and cast into prison. The prison doors were securely fastened and the usual guards placed around the prison. But the following night brought down the angel from heaven, and while all nature was sweetly sleeping and the conspirators against God were dreaming schemes of villainy, this angel led the disciples out of the prison and told them to go and preach in the temple—the beautiful temple which king Herod built. So the next morning when the Sanhedrin sent for the apostles to be brought before them for trial, the officers found the doors all locked and the guard in its place but within were no apostles. This rather confounded them and they knew not what to think, so they returned and told to the council what had happened. The council likewise was puzzled, and while they were wondering how the apostles had made their escape, some one came and told that they were preaching in the temple.

THE LESSON PROPER.

I. The Apostles Arraigned.

25. Then came one and told them, saying, Behold the men whom ye put in prison are standing in the temple, and teaching the people.

This was strange news to the Sanhedrin. They had put the apostles in prison and fastened them securely and it was rather wonderful that they should have escaped so easily. Moreover they were chagrined at the persistence and boldness of the apostles and really did not know what was best to do.

26. Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been stoned.

He who assails popular opinion, places himself in a dangerous position even though he be right. But if he be wrong in so doing, he has not only popular opinion to fight, but also the lashing of conscience. The captain and his guards were no doubt cowards at heart and, if they were not, those at whose bidding they went were.

27. And when they had brought them they sent them before the council: and the high priest asked them.

The council were in session and were awaiting their arrival. No

doubt they were pondering what questions to ask and how to proceed and when the apostles arrived they were ready for trial.

28. Saying, did not we straitly command you that ye should not teach in his name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

The members of the Sanhedrin, or at least part of them, were the same before whom Christ himself had been tried and condemned to death. And they did not like to have the disciples proving to the world that Christ had been condemned wrongfully, and that the Sanhedrin was nothing more than a hired mob. They keenly felt their guilt and desired that all the truth concerning the matter should be hushed.

IV. The Apostles Defense.

29. Then Peter and the other apostles answered and said, We ought to obey God rather than men.

This assertion no one who believed in a God could deny. Peter here laid a good foundation for a sermon, and standing upon this foundation he proceeded to preach. He starts out with an assertion that no one can gain-say, and he speaks boldly in his defense and the defense of his companions.

30. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Here is an accusation which made the councillors restless and indignant. They tried to believe that Christ was nothing but an imposter but their conscience told them better. The crucifixion of Christ was the result of a struggle between right and selfishness in the breasts of those Jews, and selfishness was the victor.

31. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.

Christ was Prince of the spiritual kingdom as it existed in the hearts of angels and men. This kingdom was his because he had redeemed it from Satan, and made the way to heaven plain and accessible to all people.

32. And we are witnesses of these things: and so is also the Holy Ghost, whom God hath given to them that obey him.

When a man sees anything with his own eyes, he desires no further proof of its existence. The apostles had seen and known Christ. They had been with him as eye-witnesses and ear-witnesses. They had felt the Holy Spirit working within them, and they were as sure of the reality of God's kingdom as they were that they were living men.

III. Gamaliel's Address to the Council.

33. When they heard that; they were cut to the heart, and took counsel to slay them.

The truth often hurts worse than a falsehood. The apostles had spoken the truth. The council could feel

that it was the truth in part, if not altogether. But still it did not bring them to penitence, it awakened their anger, because they and their interest were then opposed to truth.

34. Then stood there up one in the council a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space.

This lawyer was a great man from an intellectual standpoint. He held a high position among the Jews and was very influential. He was the teacher of the apostle Paul, and at one time, president of the Sanhedrin.

35. And said unto them, Ye men of Israel take heed unto yourselves what ye intend to do as touching these men.

He had a clear head, and did not desire any rashness exhibited on their part. They were acting as judges and must beware, lest their prejudices bias their judgment beyond reason.

36. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered and brought to nought.

This man rose up soon after the death of Herod, and declared himself sent to deliver the Jews from their oppressors. After a short career characterized by turbulence and strife he was put to death and his followers scattered.

37. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him; he also perished; and all, even as many as obeyed him, were dispersed.

Judas insisted that Cesar had no right to tax the Jews. He began to organize a rebellion, and succeeded for a while. But he was not endowed with common sense enough to see what a useless thing it was for a small handful of Jews to contend with the whole Roman Empire, and in his head-long schemes he was suddenly arrested and put to death.

38. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

This is a good piece of reasoning. Gamaliel introduces his proof first, and then brings in his premise. They all believed in a God who is all powerful. They believed that man could do nothing of himself. And Gamaliel appealing to this belief shows them that the work of these apostles will amount to nothing if it is of themselves.

39. But if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God.

The lawyer no doubt had an idea that the work was of God, and he did not desire to become a party to its persecution. His reasoning shows him to be intelligent and far-seeing and he weighed all the facts in the case carefully just like any good lawyer would.

IV. The Apostles Released.

40. And to him they agreed: and when

they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

Gamaliel carried his point, and the Sanhedrin scourged the apostles on account of their disobedience to its command previously given them, not to speak in the name of Jesus. This scourging was dreadful in itself, and no punishment in Christian lands to-day, equals it.

41. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

This shows how intensely in earnest the disciples were. Even though persecuted for his name's sake, they thought it a compliment rather than a shame to suffer for the sake of Christ. This shows what the convictions of conscience and the Holy Spirit will do for men.

REFLECTIONS.

The masses are more apt to be right than the favored few.

We can find opportunities for preaching Christ even while under arrest and before the judges.

Truth always finds a defender.

Lawyers wield a power of influence among men.

To be persecuted for doing right is not shame.

HERBERT SCHOLZ.

FROM PASTORS AND FIELD.

District No. 2.

The District Meeting at Auburn included 5th Sunday, and Friday, and Saturday before. There were but three ministers present the first day—Revs. J. L. Foster, W. H. Roach and C. H. Rowland. Rev. N. B. Honeycutt came in on Sunday morning. The delegation from the churches was small. Rev. J. L. Foster was elected president and C. H. Rowland, secretary.

The program was then taken up and the following subjects were discussed:

What good does the District Meeting do? by Rev. C. H. Rowland, Rev. J. L. Foster, and others. How to keep up a prayer meeting in the church, by Rev. W. H. Roach, and others, Rev. Sister M. L. Jones of the M. E. Church was announced to preach at 7:30 o'clock. Here the meeting adjourned.

Saturday, meeting was called to order by president, and religious service, by C. H. Rowland.

On motion, Rev. Sister Jones of the M. E. church and Bros. Jones, Powell and Parish of the Baptist were invited to seats as deliberation members.

The program was again taken up and the various subjects were dis-

cused with much interest by different brethren of the meeting.

11:30 a. m. Preaching by Rev. J. L. Foster.

The following resolution was adopted.

RESOLVED, That we, District Meeting No. 2, assembled in session with the Christian church at Auburn, in brotherly love, and for the good of our cause do petition the N. C. & Va. Christian Conference to abolish or enforce district meeting No. 2. We are pained that so few of our ministers attend, and that so few churches send delegates, this brings disappointment to the community and injures our cause.

On motion Christian Chapel was made the place for the next meeting.

It was then announced that Rev. Sister M. L. Jones would preach on Sunday at 11 a. m. and Rev. W. H. Roach at 1 p. m.

On motion, the meeting adjourned till Sunday morning at 10 o'clock. Benediction by Sister Jones.

Very few churches of the district were represented and many of the speakers were absent, but the meeting was a success. Those who did not attend are the failures. How long will our people be failures!

C. H. ROWLAND, Sec'y.

§ §

A Letter From Here and There.

DEAR SUN:—Since my last letter was written I have visited all of the churches of my charge, and now I am back in the Virginia Valley, where it is delightfully cool. I was highly gratified to find my field doing so well. The churches had had good work in the pulpit. My thanks are due to Revs. J. W. Barrett, Roger Charnock, W. C. Wicker and R. D. H. Demorest for their assistance during my sickness. Rev. J. O. Atkinson will preach for me through August. September 3, it is my purpose, if the Lord permit, to return to my work.

We are expecting to begin a series of meetings at Providence, Norfolk Co., Va., the first Sunday night in September under the labors of Rev. C. L. Jackson. May the Lord give us a good meeting—one that shall glorify His name in leading souls to Jesus. Bro. Jackson is an able evangelist, but his ability is in God, not in himself. Let us all get close to the Lord, and then may we have power from above.

The Virginia Valley Conference is to meet with the church at Antioch, Rockingham Co., Va., on Thursday before the first Sunday in September. Rev. E. T. Iseley and his people will take good care of visiting brethren and sisters. The trip is not a costly one, and I hope a number will come. Bro. Iseley is doing an excellent work

here and I hope he will be kept in this field and carry on the good work as God may lead him to do.

It was my privilege to attend the Eastern Virginia Sunday School Convention which met in Berkley, Va., July 20, 21. The session was one of the best I ever attended of that body. The speeches, in the main, were good and much enjoyed. The financial condition was the best ever yet reached by that body. The whole amount raised during the year for all purposes by the schools which were represented—not all the schools were represented—was about \$1800.00. While I think that does not show their full strength, yet I confess to real pleasure in the amount raised. May God hasten the day when the people shall gladly give for the support of his ministry and for the spread of His gospel.

It is astonishing how many individuals, and churches, too, are ever willing to make a show of work, provided you only allow them to make that show in doing only the easy work. Some time ago I was attending a series of meetings conducted by a zealous brother minister, who in his efforts to get a "move" in the congregation, made a number of propositions, none of which were accepted, till he came to the last, which was simply to "stand up for Jesus." Then the larger portion of the congregation arose. Every proposition which had in it any self-denial, any cross bearing, or any real efforts was refused, but when the preacher made a proposition which meant nothing, and was really worth nothing, in all probability, it was promptly accepted. Alas! for such stuff when called service for Christ. This way of making a show of work reminds me of an incident of which I read recently. A boy had a dog hitched to a lawn mower. A man came by and the dog began to bark fiercely at him when the boy assured the man that the barking meant no harm to him, as the dog was only barking to make an excuse to rest, that barking was much easier than pulling that mowing machine. A great many members of the church are like that dog in that, they are willing to make a mighty show of work to keep from shouldering the real burdens in the Master's vineyard. It is easy to make a show of work, but it requires strength, willingness and firm and persistent effort to do real work. What a blessing if people would only quit trying to make such a show of work, when they are really doing nothing, and do something in fact.

On the cars recently my attention was attracted to a lady, who sat near. I hardly could tell why that particular face attracted my attention. Soon I decided it was because the lady had such a bright, happy face. I saw

her traveling companions were very kind and attentive to her, meanwhile her face seemed to grow brighter. The car was well filled with people, but not one other had so bright and happy a face as this little lady. She was apparently twenty three, or five, years old. Having an opportunity, I ventured to enquire of one who seemed to be a friend of the lady, as to who she was, when I was told that it was Miss Granberry, a daughter of Bishop Granberry, on her way to Newport News, Va., where she was to sail in a day or two, for South America, as a missionary of the cross. This put me to musing. Here, in a crowd of people, most of whom were seeking pleasure, the happiest face was that of a young lady who was giving up the pleasures of home and loved ones to go to a foreign land to tell the story of Jesus to sinners—going for Jesus' sake, and she had the happiest face of them all. The crowd seeking pleasure, did not seem to find it, and their faces showed the expression of disappointment, while hers was beaming with joy, although she was not in search of pleasure, as the world holds it, but going for Jesus' sake, in answer to the call of love for dying souls. Verily this looks much like a saying of the Savior as to seeking life and losing it, and not seeking it and finding it. The crowd was seeking pleasure, but did not find it, she was not seeking it, but in the face of giving up home and loved ones, what most people call trouble, she was the happiest in the crowd. We were nearing Newport News and I happened to be looking at her as her eyes, from the car window, fell upon the big masts of, perhaps, the very ship that was to bear her away to a foreign land, and as she caught a glimpse of the vessel her face brightened yet more. I fancy I hear some one say: "How could she be happy under such circumstances?" Why dear friend, the love of Christ was constraining her and she was doing it for His sake—that explains it all. Whenever we do a thing truly for Christ's sake it will bring joy.

Aug. 1, 1892, in passing Richmond, Va., finding I had a few hours to spend, while waiting for the next train, I determined to spend a part of the time in visiting Richmond College, the scene of my last school days. Taking a street car I reached the college campus at the hour of twilight. The buildings were closed of course and the campus was lonely. I saw no one about the place. I walked around and looked upon the many improvements since the days when I enjoyed the privileges which it affords. I went to the old well and took a sip of the water, took a peep into the windows of the old Greek room. Just then a thunder cloud

came with its wind and rain, its flashing lightning and crashing thunders. I took refuge in the big recess of the chapel door. As I stood there in the darkness, memory was busy running back over the events of those days, many of which called to mind the names of young men whom I loved, and with their names came their personal appearance, till I seemed to stand as in the midst of a company of noble young men, many of whom are doing a grand work for the world. The appearance of one face saddened me. I remember J. A.—so well. He was a wild, jolly and frolicsome boy. He is now in the Virginia penitentiary, near enough to hear the old college bell. His wild tendencies led him to gambling, and in a gambling room he shot a man dead. Now he pays the penalty and is disgraced. God pity the fallen! I left the dear old place with many memories crowding my mind. I am glad that I once enjoyed the opportunities of Richmond College.

This leads me to say a word of our own Elon College. Every time I see one of our preachers who has entered the ministry poorly prepared for his work, from an educational standpoint, I lay it down as a fact which declares that our people, as a denomination, are responsible, and not the man, so much, for if the denomination had done its part faithfully, long since we should have had a college, and perhaps that very man would have been well educated, and then what a grand preacher of the glorious gospel he might have been. As it is, at best, he is hampered by his lack of education, to say nothing of ignorance and mistaken ideas. This is sad, but let us rejoice in that now we have awakened to duty, that now we have a college, where we are not only educating our young men and young women, but our ministers as well, and where numbers of ministerial students are preparing for their great work. We are happy in the efficiency and success of Elon College. We hope every lover of our work will join in the effort to make Elon what we, as a people, need, both in its finances and in its patronage. If the church will do a good part by Elon College, Elon College will do a grand work for the church. I sincerely hope every friend of the college is doing a faithful part in canvassing for pupils for the next term which opens early in September.

There is a great destruction of the pine forests in this county. Almost every pine tree is dead—from the ravages of a worm. As far as your eyes can distinguish the living from the dead trees on the mountains you can see the pines are dead. The newspapers say that the worm stricken territory is very extensive. If it continues pine lumber will be a scarce article and consequently very high. So far no doubt the loss amounts to millions of dollars.

J. PRESSLEY BARRETT.

Singer's Glen, Va., Aug. 6, 1892.

The Christian Sun.

THURSDAY, AUGUST 18, 1892.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER.

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THE CHRISTIAN SUN,
RALEIGH, N. C.

EDITORIAL NOTES.

Virginia Valley Conference meets in annual session Thursday, Aug. 31.

Baptismal services at the Raleigh Christian church next Sunday night.

On last Sunday Bro. Wellons baptized a lady aged 86 years who was converted two weeks ago.

Revs. P. H. Fleming and J. L. Foster are holding a revival meeting at Union Ridge this week.

Rev. J. W. Wellons is now in revival meetings with Rev. S. B. Klapp at Union, Halifax Co., Va.

Rev. C. L. Jackson and Dr. C. J. Jones are engaged in protracted meeting at Berea, Nansemond Co., Va.

We have received the catalogue and premium list for the First Annual Fair at Suffolk, Va., Oct. 4, 5, 6 and 7, 1892.

Mrs. M. H. Gay speaks good words for the SUN. Many thanks, dear sister. We always appreciate such kind words.

Revs. J. A. Jones and J. W. Fuquay recently closed a successful revival at Ebenezer. Fourteen united with the church.

The protracted services at Catawba Springs last week resulted in a grand revival. Nine accessions, and a wonderful enthusiasm prevailed.

On their way home from services at Oak Level one day last week Dick Holden's team became frightened, his wife and niece, Miss Bessie, were badly hurt. We hope they are improving.

In the meeting at Damascus, Gates Co., N. C., sixty-six souls were converted and thirty two added to the church, with more to follow. Rev. H. H. Butler was aided in this meeting by Rev. J. T. Kitchen.

Prof. A. P. Fuquay is trying to aid our Georgia and Alabama brethren to build up a school of high grade.

We hope the plans may be laid well, and that he may receive the encouragement that he deserves in his work.

Rev. J. W. Wellons meeting at Walnut Grove resulted in four additions to the church, two of whom he baptized. The meeting at Good Hope lasted seven days and resulted in ten conversions. He had no ministerial help.

The New York Mail and Express is pressing a scheme by which workingmen will be enabled to go to Chicago for one dollar railroad fare and ten cents gate fare to visit the great Columbia Exposition. We hope it will meet with success.

Rev. W. C. Wicker has been helping his father Rev. J. D. Wicker in protracted meetings at New Hope and Oak Level. Good meetings at both places 6 accessions at the former and 4 at the latter. They are still engaged in revival work.

Will the brethren, when sending programs of District Meetings or Conventions to the SUN for publication, please send them two or three weeks before they are to appear? And then, if they should be delayed a few days in the mails, they would reach the office in time for publication.

The Christian Statesman says: "Notwithstanding the decree of the world's fashion king—Worth, of Paris,—the ladies are still sweeping the streets with their dresses. This should be stopped, not only to prevent waste and diseases, but also to prevent sensible men from swearing." Tho this fashion is extremely disgusting, we do not think a "sensible man" would swear about it.

Bro. T. L. Daughtrey in renewing his subscription to the SUN says: "I cannot do without it. But what I would most like to see, would be a church of our denomination in Roanoke, Va. The most prosperous city in S. W. Va., and probably in the state. The nearest church of our denomination is in the Valley Conference 100 miles north of here. Roanoke is a field for a S. S. missionary. Let's hear from you on this matter." We hope the Christian Missionary Association may look after that place soon.

Wasting Time.

In the vast universe as thrown out by God's creative power, we find only one kingdom, in which we see time wasted. And this waste of time though confined to one realm has much to do with the sufferings felt and endured in this beautiful world of ours.

In the vegetable kingdom all the forces found from the smallest flower to the mighty cedars of Lebanon,

are continually performing the functions of their office. And, in the mineral kingdom, chemical changes are slowly but forever taking place. No wasting time in either of these kingdoms. Their forces are active either in preparation or execution of plans by day and by night. Never idling a moment away. In their dominion is found no games of pleasure nor pools of dissipation. Their work is forever along the straight line of duty. No idle conversation nor giddy loafing is allowed in their government.

And so far as knowledge has penetrated the planetary systems, waste time is found to be a stranger unknown. Each planet glides swiftly on through the path marked out by nature's hand. No halting by the way side because of unfavorable surroundings. Even when the sun was under the spell bound touch of Joshua's voice, it was then holding the light for God's servants to fight His battle.

In the animal kingdoms only do we find time wasters. Here, every day, some precious moments fly by unimproved. Look out on the beautiful valleys, the broad rivers, turret hills, and the grand old mountains, and on the surface of all these, here and there is seen some sluggish animal, careless boys or lazy men indifferent to the wasted moments which make up the great ocean of lost time. Where will you find a human being that loses no time? Will you find him in hut, cabin, or mansion? Will he be found anywhere?

The lower animals, being destitute of reason, know nothing of the value of time nor its improvements; and are, therefore, required to do nothing only that which is made known to them by the instincts of their nature. But men and woman with minds of thought balanced with reason, will be held accountable for the time they waste in this life.

Will you please look at the practical results of wasted time? A young man at fifteen years of age commences to lose one hour a day, Sunday excepted, and continues this average loss of time until he is sixty five years old, making in his life time a loss of 15650 hours; and allowing ten hours to a day's work, it would make 1565 days, which at fifty cents a day would make \$782.50. At the lowest rate of wages, \$782.50 lost in an ordinary life time by the loss of only one hour a day. And where will you find the man who does not lose one hour a day? This length of time given to close study of books would be equal to seven years and eight months schooling. Young people, do not say any more that you cannot educate yourselves. If you have the will there is certainly the way.

But the sadest thought connected

with time wasting, is the spiritual neglect among the members of the church. 15650 hours wasted in an ordinary life time, which might be devoted to reading the Bible, prayer and meditation. If this change should take place, soon we would see the church putting on new strength and beauty. May the change soon come.

Elon College.

There is no exaggeration in saying that the success of Elon College has been marvelous. All the surroundings being considered, its future financial condition seems to be healthy. Its graduates are taking positions that give high tone to the excellence of the work done; and the morals of the students are unsurpassed.

Much has been done since commencement to increase the work of usefulness. In the future a physician will be located at the College; and all will be pleased to know that Dr. G. W. Kernodle is the man. He is an excellent physician and his wife one of the former students of the College.

Miss Almira Johnson will be the matron in charge of the young ladies. She is known to many of our people; and those who know her well feel sure that the young ladies at Elon will have the best attention that can be given.

The Musical Department will be in charge of Miss Price and Miss Emma Harward. Miss Price is a graduate from the Conservatory of Music at Cincinnati, comes highly recommended, and has had two or three years experience in teaching. Miss Emma Harward graduated at Greensboro Female College at the age of seventeen; afterwards took music under Miss Lessie Southgate, and has recently taken a course at the New England Conservatory of Music. She has had considerable experience as a teacher. We have been personally acquainted with her from childhood, and know her to be a high toned Christian lady.

Send to Elon College.

If you are a member of the Christian church you will do this as a duty, but I want to say you should do so also because it is a privilege. You never enjoyed such a privilege before, and you cannot afford to let it pass unimproved. Nor can you afford to send your children away to some institution of low grade or that has no sympathy for your church, to see your children eliminated from your people. It has cost the Christian church a great deal to establish the college, and the trustees have done all in their power to furnish a good institution, one that equals the best,

and have put the expenses just as low as possible. Now will you not co-operate in making it a success, and at the same time secure to your children the advantages it offers? Children from other denominations come here it is true, but we look mainly to our own people and hope to have them work for the college. Some will never educate their children, they may not be able to meet the expenses, or they may love their money more than their children. Others will be indifferent about the whole matter. Others again do not love the Christian church. Their hearts were never in it. Their names are on the roll of some local church—that is all. I have never met a lover of the dear church since I have been in this college work who has not done something for it in some way. This is true in all churches, and in all things. When the heart is right the hand and the tongue respond. Why send to Elon College? Because it is yours, it needs and claims your patronage. It is worthy and will meet your wants as no other can. There is an academic course for those not ready for college, taught by the best teachers, a full college course for all prepared to enter it, music, art, and a business course. In a word all useful learning is offered.

W. S. LONG.

Protracted Meeting.

It may be possible that protracted meetings are not the best means of grace; but they certainly seem to be the most available ones discovered yet, as well as those most universally used. By mutual consent the great majority of Christians use this means more than any other.

Sinners are brought to accept Christ, from a human standpoint, by effort along two lines; teaching the intellect and moving the emotional being. One of these, if not both, may be done more effectually in protracted effort than any other; for what teaching is so successful as daily instruction?

In the country places where the people have preaching but once a month, the great truths of Christianity must be slowly learned. And the protracted effort seems to be an improvement on the monthly process.

Again, if the emotional being is to be moved, it is usually better effected by continual effort than any other. The emotional part of man acts in some respects like fire; and as by a perpetual, prudent application of fuel the fire continues to increase in heat, so by the proper touches of the emotional part in rapid succession, the man is moved to greater action.

It may be well for those who lead

in protracted meetings, to remember that any effort which does not both instruct and move to action, is a failure. No iron clad rule can be given as to which of these should come first; but doubtless it is best for the instruction to come first. If instruction comes first, the penitent will not be apt to stay at the altar so long, and possibly may not go back to the world so soon.

It is a sad fact, that in many protracted meetings the ministers are so hurried to reach other appointments, that the best results are not attained. And often one of the most important things is neglected, that of properly instructing the young converts. These left without instruction are like so many lambs among wolves with no protection.

Would it not be better to have, in the country, a protracted meeting once in two years, and then continue two weeks?

Salem Chapel.

Saturday 6th inst., we ran up to Salem Chapel. On the trip, we found Revs. W. W. Staley and P. T. Klapp on the cars going to Pleasant Grove, Va. It is always a pleasure to meet these dear brethren. On arrival at the church we found Rev. J. W. Holt, the beloved pastor in the pulpit preaching. Bro. Holt preaches a strong practical sermon.

Saturday night, in company with Bro. Holt, was pleasantly spent with sister S. P. Marshal. We missed much the genial face of her husband, who used to enjoy so much the visits of preachers. Since we were there last he has passed to the spirit land.

The congregation was very large on Sunday, which is said to be the ease at nearly all the monthly appointments. The meeting was protracted, and up to noon Monday the prospects were favorable; and we hope continued to improve after our departure.

Sunday night was spent at Walnut Cove with Rev. P. W. Allen. Bro. Allen is teaching, and preaching some in the community. We always find it pleasant to spend a night with him.

The people treated us very kindly while we were in the community, for which we are very thankful.

Twenty-four years ago next Oct. we were licensed at Salem Chapel to preach the gospel. Many of the people who were there then have passed over the river.

Burlington Church.

It was our pleasure last week to be at Burlington, and visit the new Christian church which is nearing completion. When finished it will be a church of beauty. Possibly no

town deserves more credit for work and pluck in building a nice church than the Burlington people. The death last year of their popular pastor, Rev. R. A. Ricks, threw a damper over the work; but, since that sad event, they have rallied, and with their leader Rev. C. C. Peel, they have continued to push the work, until now they see success hovering over their banner. They have received but little aid from any source outside of Burlington. If any one has money to spare, it will be received thankfully, if sent to the Burlington friends to help them finish their church. Send your money to Rev. C. C. Peel, and make him glad.

Damascus.

Last Saturday and Sunday was the appointment at Damascus, Orange Co., N. C. On Saturday was the quarterly meeting at the church, and on Sunday the communion. The business of the church was transacted in order and the communion was pleasant. We were pleased to see Mrs. Mary Moring and Miss Minnie Sears of Morrisville in the congregation on Sunday. Since we were there last many hearts had been made sad by the death of Bro. P. P. Booker. He was a good man, and will be greatly missed by his dear wife and children and the neighborhood generally. May the Lord bless his wife and children.

We spent most of our time while in the neighborhood with Bro. J. W. Crabtree, Bro. H. C. McCauley, Bro. M. J. W. McCauley, and Bro. W. H. Harward. They are all excellent families and give us the very best of attention. Bro. W. H. Harward is the father of Miss Emma Harward, one of our music teachers at Elon College.

Elon College.

Dr. Geo. W. Kernodle and wife will be with us next year. The Dr. is an excellent physician and will take care of our sick. The Ex. Com. of the Board of Trustees have arranged with him for the year. Each student will get all medical attention for one term by paying \$1.50. This does not include medicine. Every one is delighted to know that the Dr. and his wife will be here to fill this much felt need and important position. Parents can rely upon the skill of the man in charge of their children, for by his qualification and character he is all we could ask.

Miss Ahmira Johnson of Wake Co., N. C., has also been engaged for next year. She will have charge of the young ladies as matron. To those who know her no word of commendation is needed, but to all others I will say she is an accomplished

Christian lady, kind, gentle sympathetic; yet possessed of sufficient firmness and decision of character to direct young women, and at the same time enter into their affairs with womanly love and interest. I believe that every young woman will be delighted with her, and that all parents will feel a satisfaction in knowing that such a charming woman will be constantly within easy touch of their girls.

W. S. LONG.

That is the Way They Do.

A few days ago on the ears between G. and R. two young men met; one asked the other, "if he was on his way to the ball at W?" The answer being in the affirmative, a tickler was taken from the valise, and about half the contents poured into another bottle making a division between the two; whereupon one said to the other it was the best kind of whiskey, just right for the ball to which they were going. This circumstance is only another proof that the ball is the hot bed to drunkenness.

Elon Vacation Notes.

Miss Annie Belle Alsop of Yellow Springs, Ohio, is visiting Mrs. Edgar Long.

Miss Mary Henderson of Durham is visiting the family of Mrs. E. V. Moring.

Rev. D. A. Long, D. D., LL.D., and family of Ohio are visiting relatives here.

Miss Ella Andrews, who has been visiting friends here has returned to her home in Graham.

A protracted meeting is being conducted this week at Shallow Ford by Revs. C. A. Boone and H. L. Hines.

Mrs. C. C. Cheek of Ore Hill who has been visiting her father Mr. Samuel Crawford has returned to her home.

A protracted meeting is now in progress at Union Ridge. Quite a number of Elon's young people went over yesterday.

We had a very interesting prayer meeting last night conducted by Mr. S. M. Smith, who has been with us for several weeks.

Miss Berta Moring is now at home after having spent three weeks very pleasantly visiting friends in Roxboro and Durham.

Rev. W. J. Laine has returned from a delightful visit to his home in Eastern Va. He starts to-day for Apple's Chapel where he will conduct a revival.

Misses Lou and Maud Clendenin and Miss Ruby Glasscock of Greensboro, who have been visiting the family of Mrs. Cook, have returned to their home.

BESSIE MORING.

Aug. 15, 1892.

Notes from Norfolk.

I have just concluded an arrangement for four special meetings to be conducted by Rev. C. L. Jackson.

These meetings will be held as follows: Providence permitting, Berea, Nansemond Co., Va., commencing Aug. 14, and continuing until the 24th. At Suffolk Ang. 28, continuing until September 6. At Providence, Norfolk Co., September 11, continuing until the 25th. And at Norfolk, September 25th until October 5. The brethren at these various points are looking forward to the meetings with increasing interest and we trust the brethren generally will pray that great success may attend these churches in the efforts they are making for the salvation of the people and the glory of God; and that our dear Bro. Jackson may come to us under the inspiration of the Holy Spirit and therefore clothed with great power.

THE FRUITS OF THE SALOON.

Sample rooms they are and samples of the work they do, the characters they develop, and the spirit they generate are constantly coming before the public eye.

On the evening of Aug. 6, a man more or less under the influence of liquor obtained elsewhere entered one of the saloons of the city, and in a short time became party to a quarrel with some men who were there when he arrived. The saloon inspiration was dominant, the spirit of murder in the ascendant, and in a moment the stranger was struck with a heavy billiard cue, felled unconsciously to the floor, carried to the station house, and died before morning. A sample of the Sample Room's work all over our country. Judge of the astonishment of the citizens of Norfolk with the verdict of the coroner and his jury, when in the papers it was announced that the man died from "natural causes," and the prisoner, the man who handled the cue so dextrously was set at liberty.

HOT WEATHER.

We have had some of the hottest weather known in this country for a number of years, as a result little children and invalids are suffering and the death rate much above the average of last year at the same season.

Many of our people, members of the churches of the city, and ministers are away on vacation. The Sea shore, the mountains, the mineral spring resorts are filled up and only those who feel they must remain at home.

UNION CHRISTIAN CHURCH.

Our meetings and Sunday school services are being well attended for this time of the year, and more than ordinary interest prevails. Deacon A. M. Eley is always at his post, always genial and pleasant as Sunday school Superintendent and of course when you add to this the fact that he enjoys the earnest conversation of the teachers and friends of the school, you have the factors which under the Divine blessing will make any school a success.

On the last Sunday in July I was called by Rev. J. T. Kitchen to preach the dedicatory sermon of the new Christian church edifice at Isle of Wight Court House. The services were pleasant and successful, and certainly the devoted pastor, Bro. Kitchen, and faithful membership may be congratulated on the grand accomplishment.

C. J. JONES.

Norfolk, Va.

Holland Items.

Our revival meeting at Holland closed last Friday evening after a protracted effort of five days. Bro. Demorest was assisted by Bro. H. H. Butler. Their labors were earnest and in the demonstration of the spirit. We do not know the exact number of conversions; but suppose between 15 and 20. Thirteen united with the church, several of them heads of families, and others are expected to join us next 4th Sunday. We have appointed 4th Sunday evening for baptizing. Nearly all the newly received members and one or more not yet received, have given in their names as candidates for immersion. We probably would have had more conversions, had not the weather been so excessively warm, and the house (which is 36 by 40) too small to hold the large congregation present.

We are preparing for Children's Day, which is to take place next 2nd Sunday. He are hoping to have a good crowd and to make a good collection for mission.

The weather is still very warm, and we are having rain almost every day, which greatly improves the growing crops.

Rev. M. L. Hurley, though feeble, was at Holy Neck yesterday to fill his appointment. Have not heard further from the meeting.

Rev. Jas. E. Jones also preached at Holland's Corner Baptist church

near here yesterday. We have but two Jas. E. Jones in the upper part of the county (Nansemond), and both of their wives are lingering with the terrible disease consumption, and are probably near their end.

R. H. HOLLAND.

Plain and Pointed.

"I can not live and give up the liquor business."—A Liquor selling church member.

Then give it up and die, it is better to die right than to live wrong.—J. Pressley Barrett.



THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

I hope you are all having a good time. Holidays are nearly gone and while I am glad you can have vacation and a good time, I am sorry it came for it has caused lots of the cousins to tell some stories. You said you would write oftener after school was out, but you have written less than ever before. I wonder what is the matter.

Here are the names of all who have answered questions since May 12: Alfred Andes, Minnie Klapp, Allie Gibson, Minnie Moring, and Margaret Etheredge.

This is rather poor. Last time we had sixteen names. I think this will be the last time the list will be published.

Children, here is an interesting little experiment, try it: Take a smooth broom straw about eight or ten inches long between the thumb and finger of each hand, and have some one hang two shorter pieces on this close to the fingers, bent in the shape of the letter V. Hold them just so the ends of the straws will touch some smooth surface. Have the points leaning towards each other slightly, and watch the result. Now take a small and a large straw and see them perform. Then hang the bent pieces in the center with the points leaning out.

Hope you will show by writing that you want to keep the Corner. It don't look well to have a Corner with nothing in it.

All should write.

Cordially yours,

UNCLE TANGLE

§ §

Winning a Good Name.

"Charlie Leslie," called out a farmer to a boy who was passing "we are short of hands to-day. Couldn't you give us a turn at these pears? They must be off to market by to-

morrow morning. If you will help me this afternoon, I'll pay you well."

"Not I," said Charlie. "I'm off on a fishing excursion. Can't leave my business to attend to other people's" and with a laugh he walked on.

"That's what boys are good for nowadays," growled the farmer. "These pears might rot on the trees, for all the help I could get from them. Time was when neighbors, men and boys both, were obliging to each other, and would help in a pinch" and take no pay but "Thank you." "Lads nowadays are above work, if they haven't a whole jacket to their backs."

"Could I help, Mr. Watson?" said a pleasant voice, just then, as Fred Stacy appeared around a clump of lilac bushes which had hid him from view. He had heard the conversation with Charlie, and as he was an obliging boy, he was sorry to see the farmers fruit waste for want of hands to gather it. "I have nothing particular to do this afternoon, and would as lief work for you awhile as not."

"Might know it was you, Fred," said the farmer, well-pleased. "I don't believe there's another boy about who would offer his services."

The matter was soon arranged, and Fred pulled off his jacket and went to work with a will, picking and assorting the fruit very carefully, to the great admiration of Mr. Watson.

"If that boy had to work for a living, I would engage him quick enough," he thought. "But he'll make his way in any business. One so obliging will make a host of friends who will always be willing to lend a helping hand."

Fred would take no pay from the farmer, who he well knew was working hard to pay off his mortgage. But he did accept a basket of pears for his mother, as they were very excellent ones, and the farmer insisted so warmly on his taking them.

Ever after that Fred was sure of a good friend in Farmer Watson, and one who was always ready to speak a word for him whenever his name was mentioned. O, if the boys knew what golden capital this "good name" is, they would work hard to get it. Well did the wisest man say, it "is rather to be chosen than great riches." It is of great importance to a boy what the men of his place say of him. Never fancy they do not know you that they have no interest in what you do. Every business man sees and estimates the boys that pass before him at pretty nearly their own worth. Every man with sons of his own takes an interest in other men's sons. There is nothing like obliging ways to make friends of people, and to lead them to speak well of you. That will be a stepping stone to your success in life.—Pleasant Hours.

How He Got His Place.

The boy who does just as little as possible for his employer sometimes wonders why he is not given a higher position in the business house in which he is employed, when a less brilliant companion who works for another establishment is advanced very rapidly. The reason probably is that the less brilliant companion is more faithful and works conscientiously, always seeking to do more than enough barely to secure his salary. Somebody sees and appreciates his work, and when an opportunity comes a better place is given him, which he fills with equal faithfulness. An illustration of this may be found in the following true incident:

A boy about sixteen years of age had been seeking employment in one of our large cities. He looked vainly for two weeks, and was well nigh hopeless of getting any work to do, when, one afternoon, he entered a store kept by a gentleman whom we will call Mr. Stone.

The lad asked the usual question: "Can you give me anything to do?"

Mr. Stone to whom he appealed, answered, "No; full now." Then happening to notice an expression of despondency on the youth's face, he said: "If you want to work half an hour or so, go down stairs and pile up that kindling wood. Do it well and I'll give you twenty-five cents."

"All right; thank you, sir," answered the young man, and went below. As the store was about closing for the afternoon he came up stairs and went to Mr. Stone.

"Ah yes," said the gentleman, somewhat hastily. "Piled the wood? Well, here's your money."

"No, sir, I'm not quite through, and I should like to come and finish in the morning," said the young fellow refusing the silver piece.

"All right," said Mr. Stone, and thought no more of the affair till next morning, when he chanced to be in the basement, and recollecting the wood pile, glanced into the wood and coal-room. The wood was arranged in orderly tiers, the room was cleanly swept, and the young man was at the moment engaged in repairing the coal bin.

"Hallo!" said Mr. Stone, "I didn't engage you to do anything but pile up that wood."

"Yes, sir, I know it," answered the lad, "but I saw this needed to be done, and I would rather work than not. But I don't expect any pay but my quarter."

"Humph!" muttered Mr. Stone, and went up to his office without further comment. Half an hour later the young man presented himself,

clean and well brushed, for his pay.

Mr. Stone passed him his quarter.

"Thank you," said the youth, and turned away.

"Stop a minute," said Mr. Stone. "Have you a place in view where you can find work?"

"No, Sir."

"Well, I want you to work for me. Here"—writing something on a slip of paper—"take this to that gentleman standing by the counter there; he will tell you what to do. I'll give you six dollars a week to begin with. Do your work as well as you did that down stairs, and—that's all!" And Mr. Stone turned away before the young fellow recovered from his surprise sufficiently to speak.

This happened fifteen years ago. Mr. Stone's store is more than twice as large as it was then, and its superintendent is the young man who began by piling kindling-wood for twenty-five cents. Faithfulness has been his motto. By it he has been advanced step by step, and has not by any means reached the topmost round of success. He is sure to be come a partner some day, either with his employer or in some other business.—*Selected.*

Mystery No Stumbling-Block To Faith.

Revelation, or religion, need not be given up because of the suggestion that it is founded upon ideas that are "inconceivable," "unthinkable," "unknowable." Long words are not always deep arguments. We may be said to be living our whole life in what may be called the very atmosphere of inconceivableness. In reality there is nothing that is simple. Men of science have told us that an atom of iron may be more complicated than a system of stars. Mathematicians have told us that no man can tell the length of the diagonal of a square inch. If we have to give up revelation or religion, simply on the ground that it is inconceivable, the argument cannot stop at religion. My contention will be that we cannot give up the idea of a Creator on the ground that it is "unthinkable," without giving up the fact of the creation, of the universe, or a blade of grass, for precisely the same reason. The limits of this contention must be carefully marked. If we give up the Creator because of inconceivableness, we shall have to give up the creation, in its wholeness and in its detail, and in the end we shall have to give up ourselves for the same reason.

Men of science say that in every cubic inch of the human brain there are six million fibres! Is that thinkable? Do you know what a million is? Then, again, we are told that

human blood is composed of millions of corpuscles, each a little world in itself! Can you conceive the full meaning of that fact?

Do you know what a chemical atom is? Do you know at what rate it travels? Chemists themselves have told us that each constituent of a chemical atom must pass through an orbit in the millionth part of the twinkling of an eye! If you had come upon this statement in the Bible you would have been told that it is inconceivable; but because you find it in scientific books you are told it is very wonderful. If Moses had said it men would have smiled; but the chemist has said it, and therefore it becomes sublime!

The astronomer tells us about two great planets thousands of times larger than the earth. One of them (Arcturus) has for countless ages been coming toward the earth at the rate of fifty-five miles a second, and yet is apparently as far off as ever! The second (Sirius) has been flying away from the earth at the rate of forty-one miles a second, yet telescopically it is just where it ever was! Can you conceive it? Is it thinkable? Is it simple? Is it not clear, even from these instances, that, if we have to give up the idea of a Creator simply on the ground that it is unthinkable, we must also give up the creation for the very same reason?—*Joseph Parker, D. D.*

Brilliant Saloons.

If all the brilliant saloons were changed into forbidding shanties reeking with filth, the chances for saving the youth would be greatly increased. Vice is dressed up and made attractive. Most of the drinkers start on their downward career where brimstone is made to shine and damnation to sparkle. Parents will mourn over their besotted children and at the same time advocate high license calculated to make the saloon more attractive, and a more certain trap for the young. High license whiskey will kill as quick as any other whiskey. If a parent favors high license or low license, can he consistently forbid his son going to the saloon he has helped to create? A *licensed* or *regulated* evil will never die. License means life, prohibition means death. When some one is said to have been praying, "O Lord, come down and cripple the devil," a lady ejaculated, "No Lord, kill him, for we don't want any crippled devils around here." We favor killing the saloon.—*Sel.*

"You's Dem."

Some time ago two colored boys, between whom there was a feud, met in the street and began to quarrel. One of them became very abusive, and called the other a great many

hard names. The other listened to him until his stock of vituperation was exhausted and then said: "Is you done?" The first intimated that he had no more to say. The other replied: "All dem things you say I is, you's dem." The boy doubtless spoke wiser than he knew. It is not an uncommon thing to hear a man abused and called by all kinds of hard names. But the abusive man is probably all that he accuses the other of being. The moral deformity and reprobation that he charges upon the other, is necessary to generate his own vindictiveness and contumely of abuse. No man will use ugly words or give vent to harsh epithets unless there is in him a warped and degenerate moral character to produce it. The reply of the little colored boy is sound reason. "All dem things you say I is, you's dem."—*Methodist Protestant.*

Life Insured?

Mercy has spared us thus far. It may be, says an *exchange*, that this is the final, the trial year, during which the Lord is sparing us to see if we will bring forth fruit. This year may be the last year of trial, and if we are found fruitless the word may be, "Cut it down, why cumbereth it the ground?" Let these thoughts be in our hearts from day to day. Let us consider that the days of our probation are swiftly passing away, that ere long for us the decisive hour may come; and if it be found that we have wasted our strength, misimproved our hours, and indulged ourselves in sin and folly; the time of cutting down will come, and the cumberers of the ground will be weeded out to make room for others who will serve their generation by the will of God, and more worthily fulfill the destiny to which they are called.

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The real prayer meeting always begins a good while before the bell rings.

In the war against sin the only place God will take is that of Commander-in-Chief.

God puts as much heart in the making of a leaf as he does in the creation of a world.

The real motive behind the desire to open the World's Fair on Sunday is money.

It is not hard for God to forgive us, but it is impossible for us to forgive ourselves.

The devil can sometimes be very well behaved when he is working for a big price.

There isn't a bit of religion in going without sleep at night to talk about your neighbors.

Pray for a revival in your own heart, if you really want to have one in your church.

Infidelity may throw stones at the Bible, but it can't say a word against a godly life.

The more the man who builds on the sands invests in his house worse it will be for him.

The conversion of one sinner is a better answer to Ingersoll than all the lectures delivered.

The man who is not willing to follow Christ in the dark is not willing to follow him anywhere.

God says he loves us, and there is nothing we can do that will please him better than to believe it.

When in line of battle no soldier ever finds much fault with the bow-legs of the man in front of him.

The true believer in Christ is always ready to take him to his home and honor him, as Zaccheus did.

The right way to pray with power is to find a promise that covers your need, take it to the Lord, and tell him that he said so.

The Sweetest Thing In the World.

"What is sweeter in the world than a sweet baby?"

"A sweet mother."

This was the question and answer I heard when walking through the park, one morning, in early summer, passing with others one of the dainty bits of humanity that one sees at every turn, being trundled along beautiful walks.

Why did that beautiful answer, "A sweet mother," so stir the deepest, tenderest feelings of my nature?

I had heard the words many times before, but they came to me then as a revelation, gathering, as I repeated them over and over, a beauty, a strength, and a magnitude, that seemed to reach into eternity.

"A sweet mother!" aye, sweet in the truest sense of the word?

Mother, do you realize that in granting to you motherhood, God has placed upon your brow a regal crown? Worn and weary as you sometimes are, it may be hard to realize this; you have possibly looked with a feeling akin to envy upon those of your sex, who, untrammelled by home cares and responsibilities, have risen to fame in the eyes of the world. Nevertheless, grand as is the work of some of them, it is not so lofty and honorable as yours, even the lowliest among you; and there are times when the most famous would exchange all her years of worldly honor and applause for one hour of your sweet home world.—*Kind Words.*

Flattery.

Flattery is *fa-ls-e* praise. If we truly respect and love persons it is no flattery to tell them of it. If we approve one's course and acts we may say so; but if we go beyond our true convictions, and praise with the lips what we do not approve with the heart, then we are flatterers. If we say things which we do not believe to be true; if we exaggerate the pleasant things we have to say; or if for the sake of our own advantage we praise persons whom we should not praise under other circumstances, we may be counted as flatterers. There are people who are perpetually seeing good in that which is done by *their friends* and *their partisans*, while any good thing done by others, and especially by those who are not their especial friends or supporters is ignored and forgotten. They flatter their friends and sometimes wrong their foes. This is a kind of flattery, and it is not pleasing in the sight of God or of good men. It is more important to be honest than it is to be complimentary, and "he that flattereth his neighbor, spreadeth a net for his feet."—*Selected.*

Go Higher.

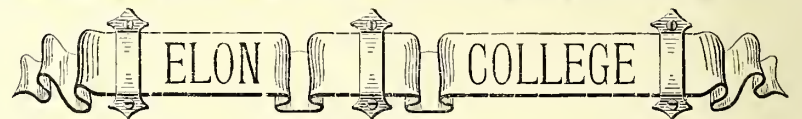
Why are the stellar observatories placed on elevation? Why is the Lick telescope located on the desolate summit of Mount Hamilton? Not to bring the object-glass nearer the stars, but to overcome the world—the great, round, hindering world; the rough, broken, fretted world; the world with its hugh opaqueness and its petty obtrusions! That is why. And that is why Christ rises so into the regions of ideal; to overcome the world, to lift us above the world. Climb the mountain. You begin in the valley and end in the clouds. Climb Christ's life! You begin with the real and end with the ideal. You begin with a carpenter's bench or a fisher's net, and end with a martyr's cross and a victor's crown. You begin with the human, you end with the divine. The mountain

does not seem so very high, not much higher than some of the surrounding mountains. But the higher you go, the higher it rises; the farther from it you recede, the loftier it appears.—*Rev. J. Brainerd Thrall.*

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The Welsh Blacksmith.

More than a century ago when Whitefield, Wesley and others went like flaming torches through Great Britain, there arose a religious movement in Wales which has not yet spent its force. The manifestation of divine power occurred in three different centres at one and the same time, under three very remarkable men—Howell Harris, a young layman residing at Talgarth, Breconshire; Rev. Daniel Rowlands, curate of Llangetho, Cardiganshire, and Davies, curate of Llysfran, Pembrokeshire. This was in 1735. The distance of any one of these places from the others "as the crow flies," is not very considerable; but at the time of the gracious visitation, the work in each place was unknown to the others.

Some of these early Welsh workers were clergymen of the Church of England, and others, like Harris, were laymen, who, having been turned from sin to God, and made partakers of "the faith of God's elect," were, like their clerical brethren, diligent in sowing the seed of the kingdom. Many of them endured great persecution, and so did some of their converts.

One of the converts was Hugh Williams, a blacksmith. In his early days he was remarkable for his great wickedness and profanity; but he was one day deeply impressed under a sermon, and from that hour he was a changed man, and became a humble disciple of Christ. He lived as a tenant under a gentleman who had the same name as himself, but with the significant addition of "Esq." For a time his landlord did not know of the change in the character of his tenant, but an association having been held at Beaumaris, which the blacksmith attended, the thing came to his ears.

The very next day the blacksmith was sent for to the house of his landlord, who met him as he was going, brandishing his stick in such a way that poor Hugh expected a sound thrashing. There were no blows, however but some very strong words, in which the landlord reproached the blacksmith very bitterly for his ingratitude. Had he not been kind to him from his boyhood up? And now he was changing his religion and joining the "Roundheads," without asking his permission, or even informing him of his intentions!

"By your leave, master, I have a word or two to say," said Hugh.

"Well, what have you to say? Have I not spoken the truth? If you have anything to say, say it. Let me hear what it is."

"Sir," said Hugh, "all that you say is true. You have been very

kind to me, and I feel very grateful to you for it."

"Well, and what next?"

"I need not tell you, sir, how I have lived, for it is well known to you. There was not a fair nor a revel within reach, nor any other wicked and sinful gathering, but I was there, and you never told me I was doing wrong; but now that I am seeking the good of my soul, you are offended with me, call me ill names, and threaten to turn me out of my home. O master, I have only one soul, and the time that remains for me to provide for its welfare is very short; and I am resolved, if need be, to suffer being turned out of my house and home, rather than wrong my soul."

This simple and earnest appeal was too much for the squire. Throwing up his arms in amazement at the solemn and heart-searching words of the blacksmith, he exclaimed:

"Go home, Hugh! and in the name of God I will never molest you."

He kept his word, and Hugh the blacksmith held fast his integrity as a follower of Christ and a worker in the Master's vineyard—*Selected.*

Move Quickly.

There are persons whose lives are well nigh a failure because of their sluggish dawdling, indifferent ways. There seems to be no spring in them. They are not active, agile, alert, energetic. No one should rush and blunder and stumble through the world, but while people should learn to be careful and considerate, they should be deft and rapid in their working. If they have half an hour's work to do they should do it in half an hour, finishing things up and being ready for what else may come next. It is not necessary for persons to fuss and fidget, or act as if they were all wires and springs, and never have a moment for calmness and repose, and so wear themselves out with useless friction, when they should be calm and composed; but persons who, when they have work to do, go about the house as if they were half dead and half alive, men who move about the farm or factory as if it was uncertain whether they would go on or come to a final stop, never can accomplish great things. Along with studied, patient, persistent effort, there should be quickness of execution, vigor of action, and decision, determination, and conscientious diligence, which in the end accomplish great things—*Common People.*

If the devil had to stay outside of the church he would soon give up discouraged.

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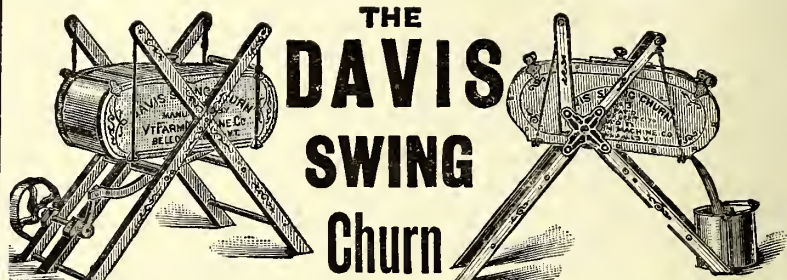
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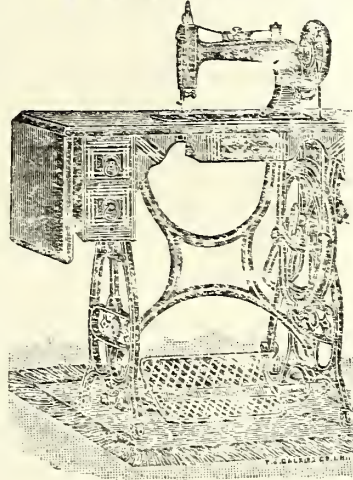
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No. 9. No. 11
Lv Richmond *3 00 p. m. *3 20 a. m.

Burkeville	5 03	5 00
Keyville	5 42	5 44
Ar Danville	8 01	8 06
Greensboro	10 10	10 11
Lv Goldsboro	4 00 p. m.	4 45 p. m.
Ar Raleigh	6 00	11 30
Lv Raleigh	*6 15 p. m.	*7 00 a. m.
Durham	7 22	7 58
Ar Greensboro	10 00	10 00
Lv Winston Salem	*8 25 p. m.	*8 50 a. m.
Lv Greensboro	*10 20 p. m.	*10 20 a. m.
Ar Salisbury	12 12 a. m.	12 00 m.
Ar Statesville	*2 35 a. m.	*1 09 p. m.
Asheville	5 50	5 58
Hot Springs	10 31	7 57
Lv Salisbury	*12 22 a. m.	*12 08 p. m.
Ar Charlotte	2 00	1 30
Spartanburg	5 00	4 18
Greenville	6 10	5 24
Atlanta	11 25 p. m.	10 30
Lv Charlotte	*2 10 a. m.	*1 50 p. m.
Ar Columbia	6 07	6 00
Augusta	9 37	9 25

DAILY.		
NORTHBOUND	No 10	No 12.
Lv Augusta	*7 00 p. m.	*8 15 a. m.
Columbia	10 50	12 25 p. m.
Ar Charlotte	3 10 a. m.	4 30
Lv Atlanta	*8 50 p. m.	*8 05 a. m.
Ar Charlotte	6 40 a. m.	6 00
Lv Charlotte	7 00 a. m.	6 30 p. m.
Ar Salisbury	8 27	8 10
Lv Hot Springs	*7 25 p. m.	*12 19
Asheville	9 00 a. m.	2 30
Statesville	2 50 p. m.	7 01
Ar Salisbury	4 00	7 51
Lv Salisbury	*8 37 a. m.	*8 25 p. m.
Ar Greensboro	10 20	10 20
Ar Winston Salem	*11 40 a. m.	*11 05 a. m.
Lv Greensboro	*10 30 a. m.	*12 01 a. m.
Ar Durham	12 24 p. m.	1 02
Raleigh	1 23	2 00
Lv Raleigh	*1 28 p. m.	*8 45 a. m.
Ar Goldsboro	3 05	12 30 p. m.
Lv Greensboro	*10 30 a. m.	*10 40 p. m.
Ar Danville	12 10 p. m.	12 45 a. m.
Keyville	2 50	3 35
Burkeville	3 31	4 19
Richmond	5 30	6 20

+ Daily except Sunday. *Daily

**BETWEEN WEST POINT AND
RICHMOND.**

Leave West Point 7 50 a. m. daily and
8 50 a. m. daily except Sunday and Monday;
arrive Richmond 9 05 and 10 40 a. m. Re-
turning leave Richmond 8 10 p. m. and 4 45
p. m. daily except Sunday; arrive West
Point 5 00 and 6 00 p. m.

**BETWEEN RICHMOND AND RALEIGH
VIA KEYSVILLE.**

Leave Richmond 3 20 p. m. daily; leave
Keyville 5 55 a. m.; arrive Oxford 8 08
p. m., Henderson 9 10 p. m., Durham 9 35
a. m., Raleigh 10 40 a. m. Returning leave
Raleigh 8 15 p. m., Durham 9 25
p. m., Henderson 9 30 p. m., Oxford 10 47 p.
m.; arrive Keyville 1 05 a. m., Richmond
6 20 a. m. Through coach between Rich-
mond and Raleigh.

Pullman Palace Sleeping Cars between
Richmond and Raleigh on above train

Mixed train leaves Keyville daily ex-
cept Sunday 9 00 a. m.; arrives Durham
5 40 p. m. Leaves Durham 7 58 a. m. daily
except Sunday; arrives Oxford 9 40 a. m.

Additional trains leave Oxford daily ex-
cept Sunday 6 00 p. m.; and 11 55 a. m., arrive
Henderson 6 55 and 12 40 p. m. Returning
leave Henderson 10 30 a. m. and 2 30 p. m.
daily except Sunday; arrive Oxford 11 15
a. m. and 3 11 p. m.

Washington and Southwestern Vesti-
buled Limited operated between Wash-
ington and Atlanta daily, leaves Washing-
ton 11 00 p. m., Danville 5 50 a. m., Greens-
boro 7 09 a. m., Salisbury 8 28 a. m., Charlotte
9 45 a. m., arrives Atlanta 4 05 p. m. Re-
turning leave Atlanta 1 00 p. m., Char-
lotte 8 30 p. m., Salisbury 9 43 p. m., Greens-
boro 11 02 p. m.; arrives Danville 12 15 a. m.,
Lynchburg 2 07 a. m., Washington 7 00 a.
m. Through Pullman Sleeper New York
to New Orleans also between Washington
and Memphis, via Atlanta and Birming-
ham.

Trains 9 and 12 connect at Richmond from
and to West Point and Baltimore daily
except Sunday.

SLEEPING CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleep-
ing Car between Atlanta and New York; be-
tween Danville and Augusta.

On 11 and 12, Pullman Buffet Sleepers
between Richmond and Danville, and
Pullman and Buffet Sleepers between
New York, Washington and Hot Springs
via Danville, Salisbury, and Asheville,
and Pullman Sleepers between Washing-
ton and Atlanta.

On trains 9 and 12, Pullman Palace
Sleeping Cars between Raleigh and Ashe-
ville.

E. BERKLEY, W. A. TURK,
Sup. G. P. A.
RICHMOND, VA. WASHINGTON, D. C.
W. H. GREEN, SOL. HAAS,
Gen'l Mgr., Traffic Manager,
WASHINGTON, D. C.
S. H. HARDWICH, A. G. P. A.
ATLANTA, GA.

RALEIGH & GASTON RAILROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH.

No. 34.	No. 38.
Pass.	Pass. and Mail.
Daily.	Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m. 11 25 a. m.
Mill Brook,	5 15 11 41
Wake,	5 39 12 05
Franklinton,	6 01 12 26
Kittrell,	6 19 12 44
Henderson,	6 36 1 00
Warren Pines,	7 14 1 39
Macon,	7 22 1 46
Arrive We don,	8 30 2 45 p. m.

TRAINS MOVING SOUTH.

No. 41.	No. 45.
Pass. & Mail.	Freight & Pass.
Daily.	Daily Ex. Sunday.
Leave Weldon,	12 15 p. m. 6 00 a. m.
Macon,	1 13 7 06
Warren Pines,	1 20 7 15
Henderson,	2 22 7 53
Kittrell,	2 39 8 11
Franklinton,	2 56 8 29
Wake,	3 17 8 50
Mill Brook,	3 40 9 15
Arrive Raleigh,	3 55 9 30

Louisburg Road.

Leaves Louisburg at 7 35 a. m., 2 00 p.
m., Arrive at Franklinton at 8 10 a. m.,
2 52 p. m. Leave Franklinton at 12 30 p.
m., 6 05 p. m. Arrive at Lousburg at 1 05
p. m., 6 40 p. m. **JOHN C. WINDER, Gen'l
Manager Wm. Smith, Superintendent.**

**RALEIGH & AUGUSTA AIR LINE
R. R.,**

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

No. 41.	No. 45.
Pass. & Mail.	Freight & Pass.
Daily.	Daily Ex. Sunday.
Leave Raleigh	4 00 p. m. 8 35 a. m.
Cary,	4 19 9 20
Merry Oaks,	4 54 11 28
Monroe,	5 05 12 10
Sanford,	5 28 12 10
Cameron,	5 54 12 20
St. John Pines,	6 21 12 35
Arrive Hamlet,	7 20 1 10 p. m.
Leave " "	7 40
" Ghio	7 40
Arrive Gibson,	8 15

GOING NORTH.

No. 38.	No. 40.
Pass. & Mail.	Freight & Pass.
Daily.	Daily Ex. Sunday.
Leave Gibson,	7 00 a. m.
" Ghio,	7 18
Arrive Hamlet,	7 38
Leave " "	8 00
St. John Pines,	8 58 7 40 a. m.
Cameron,	9 26 9 31
Sanford,	9 52 10 55
Monroe,	10 16 12 10 p. m.
Merry Oaks,	10 26 12 50
Cary,	11 01 2 45
Arrive Raleigh,	11 20 a. m. 3 20

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m.,
arrive at Monroeville at 9 55 a. m., 4 45 p. m.
Leave Monroeville at 10 25 a. m., 5 10 p. m.,
arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m.,
arrive at Cameron at 8 30 a. m., 4 20 p. m.
Leave Cameron at 9 35 a. m., 6 00 p. m.,
arrive at Carthage at 10 10 a. m., 6 35 p. m.

Prominent among the announcements of the Yale-Harvard boat race, were the statements that Cook, coach of the Yale crew, had telegraphed a bet of \$5,800 on the race, and the bets of Harvard and Yale men, with the odds offered, were freely reported. The ax ought to be laid at the root of the tree here. If these races cannot be conducted without the demoralizing influences of gambling among the students, there ought to be no such races. — *The Advance*.

ONCE UPON a time there lived a man who determined never to act with others excepting under certain conditions. These were: when he should be satisfied his views in the matter to be acted on were to the last shade correct; when every man he was to act with should be spotless in character and animated with precisely the same ideas as himself; when the principles of the organization necessary in the common work should be his own in every particular. This man spent many years waiting for these conditions. He never found them. He never acted. He died disappointed, of a gradual paralysis. — *Twentieth Century*.

God Calls a Little Jewel Home.

The death angel visited the home of Mrs. J. R. Jones, last Monday night, and took away little Mary Genervieve, aged four months and five days, only child of her daughter Mrs. Del McCullers. Mrs. McCullers came to her mother's with her baby a few weeks ago hoping that a change would be a benefit to their health, she improved some but had to carry her baby back to Clayton, N. C., a corpse. All of the family are devout members of Holy Neck Christian church, and the sweet young mother has many friends who sympathize with her. In behalf of the dear bereaved parents we will say:

Just beyond that Mystic River,
To that fair and peaceful shore;
God has called our darling baby,
Ne'er on earth to greet us more.
Many best ones her companions,
Mansion bright are her abode.
Our dear baby is an angel;
In the bosom of our Lord.

May God bless them in their sore affliction, and help them to humbly submit and say; Thy will O God, not ours be done!

Yours truly,
J. H. JONES.

Aug. 10th, 1892.

Peterson's Magazine for September is in many respects the best number for this year, excellent as its predecessors have been. The full page engraving is a beauty and the fashion plates and needle work designs are up to their customary high standard. There are plenty of good stories and articles, and the number positively

overflows with fine illustrations. Terms two dollars a year; one dollar for 6 months. Address *Peterson's Magazine Co.*, Philadelphia, Pa.

Be sure and put a box of Ayer's Pills in your satchel before traveling, either by land or sea. You will find them convenient, efficacious, and safe. The best remedy for costiveness, indigestion, and sick headache, and adopted to any climate.

Ayer's Ague Cure is an antidote for malaria and all malarial diseases, whether generated by swamp or sewer. Neither quinine, arsenic, nor any other injurious drug enters into the composition of this remedy. Warranted to cure fever and ague.

How a Boy Made Money.

I notice what Mr. Wilson's son said about making money selling a corn husker. I would like to tell him how I made money with a plating machine. H. F. Delno & Co., Columbus, Ohio, sent me a fine machine for plating with gold, silver and nickel, for \$5: all ready to commence work. I made \$3.10 the first day, plating table-ware and jewelry, \$23 the first week. Anybody can make money in the plating business, because at every house they have some things to plate, and every body is willing to help a boy along. You can plate right before the folks, and they like to see it too. I sold three platters to three friends of mine at a profit of \$5 apiece, that was \$15. I would advise any boy who wants to get along in the world to commence with the plating business. He can make money and help his folks at home along a little too.

ED. BUTLER.

Meeting Democratic Clubs of North Carolina.

Account of above occasion, the Richmond & Danville R. R. Co. will sell tickets to Raleigh, N. C., and return, at following rates from points named, viz: Charlotte, \$7.45; Durham, 1.65; Greensboro, 4.30; Goldsboro, 2.75; Lincolnton, 8.40; Marion, 9.40; Rural Hall, 5.95; Selma, 1.65; Winston Salem, 5.60. Rates from intermediate points in same proportion. Tickets on sale Aug. 29, and 30 and 31; final limit Sept. 4, 1892.

W. A. SLAYTER & Co.,

Fine Clothiers and Hatters

MAIN AND MANGUM STS.,

Durham, N. C.

Dress Goods

36 inches wide,

ONLY 5c PER YARD!

Worth 15c.

Fruit Jars

In almost endless variety.

Silks

Below City Prices.

WHITE GOODS

—AND—

French Ginghams

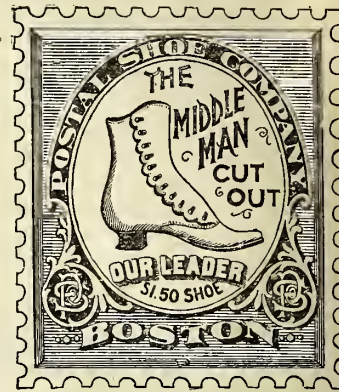
—AT—

Closing Out Prices.

HIGHEST PRICES paid for Eggs, Dried Fruit, Virginia Hams, &c., &c., at

J. P. Gay's

FRANKLIN, VA.



Our \$1.50 Button Boot is made of Genuine French Dongola, all solid leather, Common-Sense or Opera Toe. Sizes 1 to 8, and widths C, D, E, and EE. Sent on receipt of \$1.50, all postage paid by us. Sold by all dealers for \$2.50 to \$3.00. Same shoe in misses' sizes, 11 to 2, spring heeled, \$1.25.

ANTHONY, FLA., Feb. 13, 1892.

I am pleased with the goods you send. I must say that the \$1.50 Leader, now used by my wife, is the equal of any \$3.00 shoe she has ever found in this market. I mean it, and I intend to continue saving \$1.50 whenever she wants a new shoe.

C. P. COLLINS,
"Tom Sawyer" of Florida Press,
Farmers' Alliance Lecturer.



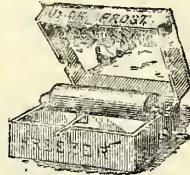
We make these for service. They are neat, stylish, and equal to any advertised \$3.00 shoe. Sizes 5 to 11. Sent on receipt of \$2.00, all postage paid by us. Boys' sizes, 1 to 5, \$1.50.

Original "Boston School Shoe." Extra prime grain leather, sole leather tip, Button Boot, solid as a rock, sizes 11 to 2. Sent post-paid on receipt of \$1.50. All dealers charge \$2.00 for this shoe.

All Goods Warranted and Satisfaction Guaranteed. Catalogue and Almanac free on application. **POSTAL SHOE CO.,** 149 Congress St., Boston, Mass.

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A Scientific Machine made on a Scientific Principle. Save their cost a dozen times a year. It is not mussy or sloppy. A child can operate it. Sells at sight. Send for prices and discounts.

29 Murray Street, NEW YORK.

Makes Ice Cream in Thirty Seconds.

PAINTS, OILS, COLORS, GLASS, IRON AND STEEL, FILES, BELTING, PACKING,	FARMERS, BUILDERS, WAGON MAKERS, MILL MEN AND SPORTSMEN'S SUPPLIES
HAIR, PLASTER, LIME, CEMENT, NAILS, SASH, DOORS, BLINDS.	BELLOWS, VISES, ANVILS, BEST GOODS, LOW PRICES, SQUARE DEALING. SEE US BEFORE YOU BUY.